# THE ANSVVERE OF THE VICECHANCELOVR, THE DOCTORS, both the Proctors, and other the Heads of Houses in the Vniversitie of Oxford:

(*Agreeable, vndoubtedly, to the ioint and Vniforme opinion, of all the Deanes and Chapters, and all other the learned & obedient Clergy, in the Church of Eng:*

And confirmed by the expresse consent of the Vniversitie of Cambridge.)

To the humble Petition of the Ministers of the Church of England, desiring Reformation of certaine Ceremonies and Abuses of the Church.

*Beware of the Concision.* Philip. 3. 2.

Cum sub specie studij perfectionis, imperfectionem nullam tolerare possimus, aut in Corpore, aut in membris Ecclesiæ: tunc Diabolum nos emendacere superbia, & hypocrisi seducere, moneamur.
Calv. advers. Anabap. Art. 2.

AT OXFORD,
Printed by Ioseph Barnes, Printer to the Vniversitie.

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both the Proctors, and other the Heads of Houses in the Vniversitie of Oxford:

(Approaches, condemnedly, to the Ministers and Vniforme opinion, of all the Deanes and Chapters, and all other the learned & obedient Clergy, in the Church of Eng:

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AT OXFORD,

Printed by Ioseph Barnes, Printer to the Vniversitie.

# TO THE MOST RELIGIOVS, WISE, AND VERTVOVS PRINCE, our Most Gracious and dread Soveraigne,

## IAMES *by the Grace of God King of England, Scotland, France and Ireland, defendor of the faith, &c.*

THE awefull regard and high Reverence, which in duety we owe, and in all our demeanure wee desire to performe, vnto that *Sacred Person*, which it hath pleased the Lord our God, because he loved vs, to set vpon *his* throne as King, in *his* steede to rule over vs; togither with the detestation that we conceaue of their profane audacitie, and vngodly presumption, that haue adventured to put into those Maiestious hands, (farre vnfit to be so familierly abused) very Libels, & lewd Calumniatiõs of the present State, vnder a prerence of *Humble Petitions* & *Loyall advertisements*: hath caused vs (most Gracious and most dread Soveraigne,) to forbeare now a good while, and to with-holde the tendering of *this* our religious, (though otherwise but weake and slender) service, from

your owne moſt Excellent and Royall preſence; vntill *firſt* it had ſtaide for the Concurrencie of that other famous Vniverſitie; & *then* alſo had attended the graue & prudent approbation of Them, vnto whom in diſcretion we were to repaire, and by whom in duty we are to bee directed in matters of weight.

But nowe that we may, both ſafely vndertake before God and men, that our principall purpoſe *herein*, is the Propugnation of his ſacred Truth, the mainetenance of your Maieſties Lawes, the Peace of this Church, the quiet of the Common-wealth; and withal, doe perceaue by ſome apparant Arguments, that in their Iudgments, whereon we may better relie, then vpon our owne, there is no point *herein*, that is like to abalienate the gracious Favour, nor to impaire the Princely Clemency, which of late it pleaſed your moſt Excellent Maieſtie to extend generally vnto vs all, and ſince that alſo, vnto ſome One of our Societies in particular; (for which wee doe ever yeelde moſt humble and all poſſible thankes:) wee are therefore emboldened now at length, to offer vp vnto your moſt learned and Religious view, this our Anſwere to the *Reformers* Petition, & henceforth do lay it downe at your Maieſties feete. From whence whatſoever ſentence it ſhall receaue, we are ready, as becommeth vs, in all humility and contentment, therewithall to repoſe our ſelues and reſt ſatisfied.

And this (we confeſſe, with great cõfort to our doubting and diſmayed minds) We nowe the rather adventure to do, becauſe we haue lately ſeene, & therby plainly vnderſtand, how theſe our deſires and endevours, for the preſervation of our Church government, though in their lowe and lowelie place, doe nay the leſſe, retaine a

due

due conformity with thoſe Noble Actes & Memorable Deſignementes (ſuch as are The ratifying of the Communion Booke; The publiſhing of that Proclamation. Octob. 24. The Iniunction to the L. Archb. for the repreſſing of Novelties in the Church; The Intention to provide for theſe Cures, that ſuffer defect.)

By which your Maieſtie hath made knowne, your Gracious Reſolution, and Princely purpoſe as wel touching the Doctrine and Diſcipline, the Service and Ceremonies now taught and eſtabliſhed in this Realme, as alſo concerning the Miniſters of the Goſpel and their better Maintenance, their better ability to teach and their greater diligence in teaching, through out this whole Kingdome.

Vnto which Worthye Workes and moſt Chriſtian proiects, inſpired *from above* and managed with ſinguler wiſedome and godlineſſe, wee can but applaude, with ſhoutings and great ioye, crying as it is in the Prophet: *Grace, Grace vnto it.* That as they proceede from the abundant *Grace* and goodneſſe of God plentifully infuſed into your Royall hart: ſo they may redounde to the High *Grace* & Glorie of your Maieſties moſt godly Governement, from generation to generation. And farther, Wee moſt hartelie deſire, that the Nobilitye, the Gentrie, and other of the Commons that haue power and opportunity by reaſon of their Impropriatiõs, to put to their helping handes: wil bee no leſſe willing to ſette forward the laſt of thoſe religious Deſignes, then the two Vniverſities, that like poore Widdowes with their 2. Mits, are ready even to their vttermoſt, by ſuch convenient meanes as may ſtand with their ſeverall States, to accompliſh the ſame. Nor that onely, but alſo are a- Zech. 4. 7.

ble and willing (vpon notice of your Maiesties Pleasure) to propose some other meanes for the amending of the State of the Cleargie; such as shall bee offensiue (wee hoape) vnto none that esteeme of them *as of the Ministers of Christ, and disposers of the secrets of God.*

Mal 3.7. 10. So may that come to passe, which Malachy speaketh.,, *There may bee store of meate in the Lordes house:* and then let vs prooue him *therewith*, if Hee will not open the windowes of heaven vnto vs and power vs out a blessing without measure. Nowe the most high God, that when hee devided to the Nations their Inheritance and seperated the Sonnes of Adam, appointed the borders of *this* People and ordained that in the fulnesse of Time, your Maiestie shoulde sit vpon the Throne, and sway the Scepter of *this* Kingdome; the invisible and only wise God, that hath taken your Maiestie as a brande out of the fire, or as that Sheepe of Davids flocke, out of the mouth of the Lyon, and pawes of the Beare, to make you the Head of many Nations, and to sette you (in the time of our Calamity) as an hyding place from the winde, as a refuge from the tempest, as Rivers of water in a dry place, as the shaddow of a great Rocke in a weary land, to as many in this Realme, as loue the Peace of the Gospell of Christ; and therewith all hath given your Maiesty Davids Hart, to cõmon with your Princely selfe, and say *Quid retribuam?* What shall I render to the Lord for all his mercies towards me: He prosper the worke of his owne hands; hee perfect in your Maiesties hands the worke that he hath begunne, vntill the daie of Christ; He giue your Maiestie a long Life, a secure Kingdome, a safe House, valiãt Armies, a faithful Senate, loyall Subiects, the VVorld at peace, & whatsoever the bar-

of

of a Man or of a Monarch may desire. He grant that the King, and the Kings Sonne, & the Kings Sonnes Sonne, for many generations may raigne over vs in all happines (if it be his will) even as long as the *Moone* endureth; and when there shall be an end of their Times, give both Him and Them that Inheritance Immortal and Vndefiled that fadeth not away, reserved for them in Heaven.

Your Maiesties most humble Subiectes

and dutifull Servants

*The Vicechancelour, the Doctors, the Proctors, and other the Heades of Houses in the Vniversitie of Oxford.*

Most Excellent Maiestie.

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SAPIENTIAE ET
FELICITATIS.

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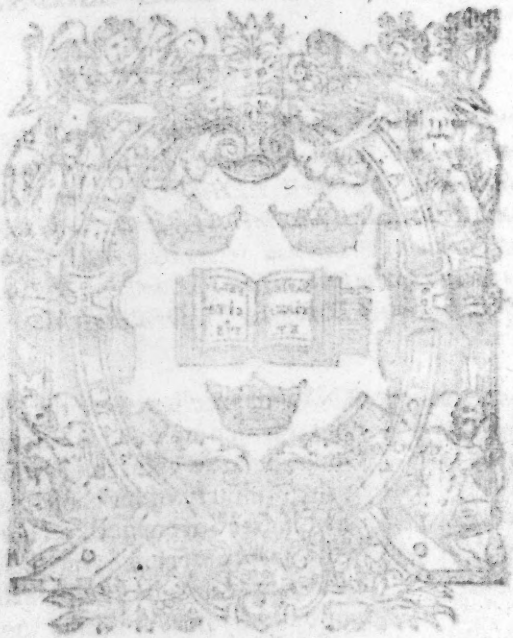

# THE PRÆFACE.

*To the most Reverend, and Right Honorable the L. Archb. of Canterburie his Grace, Primate and Metropolitane of all England: the L. Buchurst, L. High Treasurer of England, and Chancelour of the Vniversity of Oxford: the L. Cecill of Esingden, Principall Secretarie to his Maiestie, and Chancelour of the Vniversitie of Cambridge; Lordes of his Maiesties most Honorable Privie Counsell.*

MANY and excellent were the blessings, which it pleased Almightie God to bestowe vpon this Nation, by the Ministery of his chosen servant our late Soveraigne; yet none of thē were comparable vnto these, the Purity of Religion, perpetually supported by one Vniforme most ancient kind of commendable Church government; and the plenty of al māner of good Learning, abundantly derived from the two Wellsprings therof, into all the parts, both of the Church and Common-wealth. For the continuance, both of them and the rest, it was her wise and happy care, to select and take neere vnto her successiuely

Men of rare Endowmẽts & perſonal gifts, men of deepe iudgment, long experience, great moderation, louing Learning and fearing God. Whom therefore Shee did place in chiefeſt authority vnder her, that vnder her they might be the greater comfort to the Miniſtery, the better encouragemẽt vnto Learning, the more noble countenance to Religion, and as the Prophet ſpeaketh [a] *ſet as bleſſings* to the whole Land.

[a] Pſal. 21. 6.

In this honorable rancke we cannot, (Moſt Reverend & Right Honorable) without open wrong, but acknowledge your Lordſhips to be ſecond vnto none of all your predeceſſours. The long experience that this kingdome hath had, of your honorable Imployments for the maintenance of Religion and Learning, as your ſeveral Places doe eſpecially require, would checke our want of duty if we did diſſemble it; and ſilence the detraction of any other, that ſhould goe about to impeace it.

Which as we recount with finguler comfort, for the daies that are paſt; ſo for the preſent, it is the very ſtay of our harts, that the ſame god, of his accuſtomed goodnes, hath given the ſame minde, vnto our moſt gracious and dread Soveraigne, to preſerue and propagate the ſame things in Church and Commmon-wealth, by the Godly care & prudent counſaile, of the very ſelfeſame Perſons. For had we not vnder his Princely wiſedome & clemency, ſuch immediate Patrones, (which now with long vſe, are growne into a very ſympathy of our eſtates;) to whō we might reſort in our needfull times of trouble: it would amate our mindes, and vtterly aſtoniſh vs in our vnderſtandings, to ſee the inſolent endevours & ſtraunge attempts, of fond Familiſts, abſurd Browniſts, & perfidious Papiſts; all of them with importunity, and ſelfe-conceited

ted confidence, intending and expecting the innovation of Religion, through the overthrow of the Cleargy, and ruine of the Vniversities.

All which notwithstanding, had not opened the dores of our lips, nor made way to this our iust complaint; but that there came to our sight, long since,, *An humble petition of a Thousand Ministers at once*: Which we may well resemble vnto still running Streames, that are deepest there, where they seeme to be most calme. This wee beheld with great sorrow of heart: considering how it is repleate, with vnthankefulnes towards God for his mercies towards vs; with iniury to *Her* gracious governmēt, whole Memorie be precious vnto all posteritie; with reproach to their Fathers that begot them in the Gospell; with preiudice to the Breasts, that (if they be any thing) did give them sucke; with contempt of their Brethren, and fellow Labourers at the least, in the Lords harvest.

Howbeit as lōg as it passed in private, vnder the name of a particular Motion, made to his most excellent Maiesty; we laid our hands vpon our mouthes, and with due reverence expected in silence, the wise resolution of His religious heart.

But these men (as they are impatient of delay, or els to gaine credite with the people, on whom they greatly do rely) soone after, sēd forth into al quarters of the Realme, store of these pretended Petitions: accompanied with such lewd, false, and absurde suggestions; as if our noble King, had lent their Motion a favourable eare, and given it some kind of consenting intertainment; as if in all this, They had done nothing, wherevnto they were not animated & encouraged, by some of special credite with his Highnes; as if some busie headed strangers, had vndertaken

ken their cauſe, & enſured the ſafe conduit of their weather beaten barge, to the haven of they hope. VVere there any ſuch; wee would requeſt them to remember, that it is neither manners nor diſcretion, to take vpon them in a *State*, wherein (for ought we know) they have nothing to doe. It may ſuffice, that they are partakers of the good things of the land; let them thanke God and the King, and be quiet. But wee are verily perſwaded, there are none ſuch; that this, as all the reſt, is given out vnder hand among their credulous adherents, onely *ad faciendum populum*. A tricke of theirs, with which we have bin long acquainted.

This courſe (Right Honorable) did make vs thinke, that nowe they had altered the nature of that foreſaide Schedule; and of an *Intitled Petition to his Maieſtie*, had made it a covert kind of *libell*. Whereby (ſecurely as they thought) they might depraue and ſlaunder, not only the Cõmunion Booke, but the whole eſtate of the Church, as it ſtandes reformed by our late Soveraige. Which vndue & diſhoneſt practiſe, having ſo changed the quality of their Petition; whether it hath brought the Contrivers and Preferrers of it within the compaſſe of that ſtatute. 1. *Elizab.* and made them lyable to the Penalties of the ſame: we take not vpon vs to determine. Howbeit hereof we could not but take notice; that by their impunity, diverſe other very lewdly affected, have in diverſe parts of the kingdome, preſumed to trouble his Maieſtie, and taxe the State, with the like clamorous *libelles*, and defamatory ſupplications.

The conſideration whereof beganne to admoniſh vs, that now it ſorted with our duty, to ſhewe our ſelues, as truly zealous, & carefully religious in the defence of the

Church,

Church, for the quieting of mens mindes, and setling of their consciences, by some shorte animadversions vpon their proceedings: as these factious persons haue beene audaciously venterous, & prepostriously heddy, to manifest their malice; thereby to distract and draw the people, from their loue & liking of the present state. Whereunto wee were the rather invited, by the commendable example, of our Reverend brethren of the Vniversitie of *Cambridge*; who to make knowne their dislike of these & such like factious Schismatikes, haue passed *a grace* in their publike Congregation to this effect.

A grace passed in the Vniversity of Cambridge Iun. 4. 1603. against factious Puritaines.

*Placet vobis, vt quicunq; doctrinam vel disciplinam Ecclesiæ Anglicanæ, vel eius partem aliquam, dictis aut scriptis, aut quocunq; alio modo, in Academiâ Cantabrigiensi publicè oppugnaverit: ab omni suscepto gradu suspendatur, & à suscipiendo excludatur ipso facto.*

By which their wise and necessary Decree, they haue not only encouraged vs, vnto this our Apology; but withall assured vs, that both they themselues, and (as we conceaue) many thousands moe, of the iudicious and obedient Ministers of this land: are ready to give vs the right-hand of fellowship in this Worke, & willing to subscribe vnto the same, if the cause did necessarily require it, or the time would permitte.

But your Lordships know right well, that Truth obtaineth no great auctority, by the many voices that acknowledge it at once. And for our partes we vtterly condemne the course, that these Schismatikes haue therein taken. Who to bolster out their stale obiections and false calumniatiõs, have trudged vp & downe diverse Shires, to get the consent, of they care not whom; so they may make vp the tale, and pretend a number. In which kind, that

that was a notable Stratageme which (farre beſides the Authors purpoſe) we did light vpon of late. May it pleaſe your Lordſhips to haue patience, while wee propoſe it, and ſo leaue it to your Honorable cenſure.

3 *H. I.* a man that was of ordinary partes, & of as ordinarie place, when he lived among vs; is now, it ſeemes, become a principal Agent, and a ſpeciall Procurator of the publike cauſe among the factious. He, (much miſtaking in his ſtrong conceipt, that to inſinuate with a man of wiſedome, would bee ſufficient to fetch him over to that ſide.) Writes vnto One of eminent ſort among vs, after this faſhion.

MOreover I am to let you to vnderſtande, that manie learned and godlie Miniſters, * are about to exhibite to the Kings Maieſtie, a Petition for the Reformation of thinges amiſſe in our Church; vvherevnto a conſent of as many, as conveniently we can get, is verie behoouefull. My opinion and truſt is concerning you, that you vvill bee, not only a partaker, but alſo a furtherer of this Chriſtian duetie. I haue ſent you here incloſed the forme to bee ſubſcribed, by all ſuch as haue good will to thie purpoſe. I pray you let me haue an anſwere hereof from you, as ſoone as you may; vvith ſo many of your vvell affected friends hands thervnto, as ſhall be (thought) good. It is not intended that your Names ſhall bee raſhly ſhewed, to any mans preiudice, but bee reſerved to a fit opportunitie; if we ſhall perceiue, that they all togither being brought forth, will further our deſires and ſuit. Of the good ſucceſſe whereof, we conceaue good hope, thankes be to God. Thus beſeeching God to keepe and ſanctifie vs for his ſervice, and to giue vs vviſedome in all thinges: I bid

* Scilicet in June, when their Petition was Exhibited in April before

you

*you hartely farewell. VVoodstreete, in London. the XXX. of Iune.* 1603.

Yours to his power

H. I.

*Post script. I could wish you to conferre with D. A. about this matter.*

Thus much of the Letter.

Now the forme to be subscribed vnto, is this.

*VVe whose names are vnder written doe agree to make our humble Petition to the Kings Maiestie, that the present state of the Church, may bee farther reformed in all things needefull; according to the rule of Gods holy worde, & agreeable to the* example of other reformed Churches, which haue restored both the Doctrine & Discipline, as it was delivered by our Saviour Christ, and his holy Apostles.*

*Note.

Your Lordships see the manner of the men. This collusion and coven, were very base betweene man & man. But for them, thus to vse their Soveraigne; first to giue him a Petition in the name of a Thousande, and then to scatter it abroad with this glosse, , *Of the good successe of our suite, we do conceaue good hope, thanks be to God*; Therby *ex post facto*, to begge and steale as many handes to it, as could be got: this is *such stuffe*, as wee will passe over with reference to that of *Tully* vnto *Antonie*; * *Tu autem eò liberior, &c.* It is the advantage some men haue, that they dare to do such things, as a modest Adversary cannot well reproue. But it is suteable to the Imputations they haue laide vpon their late Princes governement. And now also, whē his Maiesty shall frustrate their vaine

* Philip. 2.

imaginations; they haue lefte their olde wont, if some of them doe not verifie that of the Poet,

Pers. Satyr. 1. *---Fermentum & quæ semel intùs*
*Innata est, rupto iecore, exibit Caprificus.*

Howsoever; the Thing that we would specially obserue out of this Script; is in the māner of *Subscriptiõ*. Where hence it doth most plainely appeare, that the Particulars specified in the Petition; are not the vtmost End whereat they aime; they haue another Marke.

„ *All thinges needefull according to the rule of Gods VVord, & agreable to the example of other reformed Churches*; is their Vd-shopt. But is it so indeede? Why, They of the Petition *desire* (onely) *Reformation of certaine Ceremonies and Abuses*: *They neither as factious men affect a Popular Paritie in the Church, nor as Schismatickes, aime at the dissolution of the State Ecclesiasticall*: *their humble suite is, that the offences followving may bee removed, amended, qualified*: *They* (good men) *desire That vvhich shall be preiudiciall vnto none, but &c.* It is true; The voice of the Petition, might seeme to bee the voice of *Iacob*, though the hands of the Subscription appeare plainely to be the hands of *Esau*; were it not that there is also a Clause in their Petition. (Now that we haue their owne exposition of it, we can obserue it; and, that it is repeated thrice for failing, viz. *These and some other vsed*; *These and other such like*; *These vvith other such Abuses*,) which holdeth very good correspondency with the Forme of Subscription. Heretofore, wee coulde not tell what to make of those wordes, and therefore made them no answere. They seemed vnto vs a very *Nemo Scit*; a Mathematike Line, *divisibilis in semper divisibilia*: but now vpon this new Advertisement, having cõpared the,

we

we finde them Paralele, to those *All things needefull, &c.* in the Subscriptiō: Which tell vs plainly, They wil never haue an ende, till either they haue set vp the Presbytery, Or else be cut of by Authority.

The third & last remarkeable matter, which we humbly referre vnto your Lordships due regard, is a certaine Semblance, which in this our halfe yeares silence, vvee haue obserued in two cōtrary Factions, that haue shewed themselues by their Petitions, discontented with the present State, & Ecclesiasticall Government: namely in the *Papists* and the *Puritants*. Wee will vse their owne style, and come as neere as we can, to their very words. 3

1 They Both intitle themselues the Kings *afflicted subiectes*, and aboue all other, *his deuoted seruants*.

2 They Both pretend *an enforcement of a speedy recourse to his Maiestie, for a present Redresse and Reformation.*

3 They Both cōplaine, of being ouerwhelmed with *enduring persecution through losse of Liuing & Liberty.*

4 They both ground their Doctrine and Discipline vpon the *sacred text of Gods word and Gospell.*

5 They Both condemne the obedience of Protestantes to the Lawes Established, to bee, not for Conscience and zeale: but for *Morall honesty, and feare of temporall punishment*, saith the Papist; *For their owne quiet, credit, and profit in the world*, saith the Puritaine.

6 They Both renoūce *a publicke alteratiō, & dissolutiō of the State Ecclesiast.* but the One pleads for *a priuate Toleration*, the Other (forsooth) *for a Godly Reformation.*

7 They Both deny that they exhibite their Petitiōs, with *a tumultuous spirit, or with a disloyal & Schismaticall minde.* Of vvhich their Semblable Assertions, in argu-

ments so opposite, we might say in a word, as the *Orator* doth of contrarie Opinions; *It cannot be that more then one of them should possiblie be true, but it is verie possible, that both may be false.* Yet we rather take vp that in the Booke of * *Iudges*, and say of them and their designes:

* Iud. 15. 4.

Verily these men are like *Samsons Foxes*. They haue *their heades severed* indeed; the One sort looking to the *Papacy*, the Other to the *Presbiterie*. But they *are tyed together by the tailes, vvith fire brandes betweene them*. Which if they bee not quenched in time, are able to set the whole Land in a Combustion and Vprore.

Wherfore, seeing there doth appeere vnto your LL. in any of these, much more in thē al, such matter of moment, as might moue men of care, & some discretion to write in defence of thēselues, & the present State; seeing in our māner of writing, we haue held that hand, (not by way of large discourse, but as the brevity of Notes will suffer) which doth beseeme a modest & ingenuous answere; seeing in neither of them there is any thing so offē, siue, or defectiue, or impertinent, but that, vnder leaue & licēce first humbly entreated & obtained, it may passe into the Presence of his Excellent Maiesty, & there attend his most iudicious & learned Censure, yet so attēpered with his rare & singuler mildnes, as in it he is wont to accept the duty & service of his meaner Subiects: wee doe *therfore* now beseech your LL. that of your wonted favour, you wil accompany it with your graceful Presēce, & as the Argument of our religious Affections in al humility present it to his Highnes; wee *Therefore* now entreate, that in the Honorable regard you haue of those *Noble partes* of this Church, which God hath specially betaken into your Protection; in the loyal remembrance

you

you retaine of Her Maieſtie that late was, and her happy Government; in the bounden dutie you owe to his Maieſtie that now is, and the Well doing of his whole kingdome; in the Piety and zeale which you beare to God, his Church, and to his Sacred Truth: you wil take occaſion *heereby*, Al as one man, ioyntly to imploy that great Grace, and high Favour, which God hath given you in the eies of your Soveraigne; to the preſent ſupporte of Religion, maintenaunce of Learning, defence of the Church, ſtrengthening the State, ſetling the mindes of the People, eſtabliſhing peace and tranquillity in the Land; by taking the *Foxes*, the little *Foxes*, which marre our Vines, that they beare ſmall Grapes; and by chaſing away the wilde *Boare* of the Wood, and the *Beaſts* of the Forreſt; that otherwiſe would eate them vp, and vtterlie deſtroy them. So God ſhall take Pleaſure in your Care and Conſcience; the King in your faithfull Service; his Subiects ſhal dwel ſafe, vnder the ſhadow of his Wings; and we your Clients ſhall ſend this teſtimony after you: Many Patrones of the Cleargie, many Chauncelours of the Vniverſities, *have done vertuouſly, but Theſe ſurmounted them all.*

Now the God that giveth both Glorie, and Grace, giue your LLs. all manner of Graces fitte for your High Callings in this World; and That farre moſt excellent and eternall waight of Glorie, in the VVorld to come.

Your Lordſhips in all dutie,

*The Vicechancelour, the Doctors, the Proctors, and other the Heades of Houſes in the Vniverſitie of Oxford.*

IMmediately after the Printing of our answere to the Petition, there came vnto vs, a verie kinde and wel-penned Letter, concerning this matter. Which wee might not suppresse, (though it bee but rudely here inserted) without great iniury, to that whole Vniversity; and no lesse detriment vnto the cause it selfe.

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## *INDORSED*

To the Vicechancelour, and others of the Vniversitie of Oxford.

*CVm nuperrimè, & quidem serò admodum, ad aures nostras peruenisset fama de* libello *Regiæ Maiestati pro reformandâ (scilicet) Ecclesiâ, à* Ministris mille, *vt perhibentur, exhibito: et si nihil in eo noui reperiretur, cui non plus millies antehàc responsum sit, tamen quoniam numerum iactant, vt intelligerent* Millenarij isti, *Si Saul o mille adstent, Dauidis in hac causa decies mille nunquam defuturos; nihil prius habuimus, aut antiquius, quam vt* Operi *omni responsione* indignissimo, *aliquod tamen responsum pararemus. Quod dum meditamur, defertur ad nos Academiæ Oxoniensis Apologia certè disertissima, quæ rationum momentis brevissimè refutaret, quicquid* ab Istis *tanto anteà labore confectum esset, aut confictum. Qua conspecta, nihil nobis reliqui videbatur, quos ita anteverterat Fratrum nostrorum in causa optima zelus & industria*

*dustria prompta satis & parata ad hominum* leviſſimorum *ictus omnes vel ex tempore refellendos: quàm cum illi pondere certassent argumentorum, nos numero, quo* Isti *maximè gloriantur, pugnaremus. Quod & antea, quasi divinantes & prævidimus, & providimus. Cum enim defuncta* Elizabetha *Regina optima, & in causa optima (quod in muliere prope singulare est, & in auditum) semper constantissimâ, semper eâdem, non tam Principis Religiosissimæ interitum, & religionis si non intereuntis, at summè certè periclitantis casum deplorare, quam in adventum Regis novi novas res meditari* Isti *capissent & in dies moliri: per opportunè succurrendum censuit Academia, & convocato senatu frequenti admodum, & celebri decernendum; vt* Quicunq; Ecclesiæ Anglicanæ Doctrinam, vel Disciplinam, vel eius partem aliquam legibus publicis stabilitam, scriptis, vel dictis, vel quocunq; modo, in Academia Cantabrigiensi publicè oppugnaverit, ab omni gradu suscipiendo excludatur, & à suscepto suspendatur ipso facto. *Quod quidem Decretum consensu propè vnanimi comprobatum, & tabulis publicis Iunij* *9. 1603. *consignatum, nunc demum testatum cupimus vniversis, vt intelligant omnes de Disciplina nostra, non imposita, sed suscepta liberè & retenta quid existiment, non in angulis* Opinastri nonnulli, *sed in aperto Senatu Cantabrigiensis propè vniversi. Quorum consensus, cum tam fraternè concinat & conspiret cum Apologia Oxoniensi, cum Scripturis, Patribus, Conciliis, Principum nostrorum Decretis, Legibus, Parliamentis; eant nunc* mille Isti, *& libris nostris fere mille in hunc finem editis & conscriptis, tum erit otium & facultas, respondeant prius, quàm Cramben toties decoctam Regi tam prudenti, tam literato, tam impudenter obtrudant. Aut si numerari malint quam ponderari suffragia,*

*Our private instruction was, as if it had beene decreede the 4. of Iune.

*gia, cogitent* homunciones miseri, *ab Academijs Musisq; relicti, quam nullius numeri sint, quam planè nihili. Valete fratres in Christo Charissimi, & nos nostramq; Academiam summa vobis & studiorum & morum similitudine coniunctissimã, vt facitis, amate. Cantab. Octob. 7. 1603.*

## SVBSCRIBED

By the Vicechancelour, and others the Heades of the Vniversity of Cambridge.

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Greg. Naz. in Apolog.

THE Divine, *complaineth of some in his time*, after this manner.

*Tanquam de Deo, ac Re omnium maxima, salutiq; adeo ipsa, primariaq; omnium Spe, certamen habentes, quò ardentiori fide praediti sunt, eò acrius Orationi adversantur; atq; Obsequium non pietatem sed veritatis proditionem esse interpretantes, omnia antè præcerunt, quàm Opiniones eas quas domo secum afferunt.*

*There is* a certaine sorte of Men, that as if the question were of God himselfe, and of the Thing which of all other, is most materiall; of eternall Salvation, and the very Ende of the Hope of all men, so they contende and striue: who, by howe much the more Fiery their Faith is, by so much the more fierce Adversaries they are to (*Publique*) Praier: and pretending that Obedience is not Piety, but Prodition of the truth, will forgoe any Thing (*their Vocation, their Loyalty, and all.*) rather then those Opinions, which they bring with them from hoame.

Now because we decline no Censure, but only of Preiudicate Opinions: therefore we doe earnestly entreate, that you will reade with Iudgement, and Iudge with indifferencie the Thinges that ensue.

THE

# THE HVMBLE PETITION OF *THE MINISTERS OF THE Church of England, desiring Reformation of certaine Ceremonies and abuses of the Church.*

To the most Christian and excellent PRINCE, our Gracious and dread Soveraigne, IAMES *by the grace of God &c.* Wee the Ministers of the Church of England that desire Reformation; vvish a long prosperous and happie Raigne over vs, in this life, and in the next everlasting salvation.

MOST *gracious & dread Soveraigne, seeing it hath pleased the devine Maiestie, to the great comfort of all good Christians, to advaunce your Highnes, according to your iust title, to the peaceable government of this Church and Common wealth of England: we the Ministers of the Gospell in this land, neither as factious men, affecting a popular Paritie in the Church, nor as Schismatikes ayming at the*



*disso-*

*diſſolution of the ſtate Eccleſiaſticall: but as the faithfull ſervants of Chriſt, and loyall ſubiects to your Maieſtie, deſiring and longing for the redreſſe of diverſe abuſes of the Church, could doe no leſſe, in our obedience to God, ſervice to your Maieſty, loue to his Church: then acquainte your Princely Maieſtie, vvith our particular griefes. For as your Princely penne writteth*, The King as a good Phyſition, muſt firſt know what peccant humors his pacient naturally is moſt ſubiect vnto, before he cā begin his cure: *And although diverſ of vs that ſue for Reformation, have formerly in reſpect of the times ſubſcribed to the booke, ſome vpon Proteſtatiō, ſome vpon expoſition given them, ſome with condition, rather then the Church ſhoulde have beene deprived of their labour and Miniſtery: yet now we, to the number of more then a Thouſand, of your Maieſties ſubiectes and Miniſters, all groaning as vnder a common burden of humane Rites and Ceremonies, do with one ioint conſent humble our ſelves at your Maieſties feete, to be eaſed and relieved in this behalfe. Our humble ſuite then vnto your Maieſtie is, that theſe offences following, ſome may be removed, ſome amended, ſome qualified.*

1 In the Church ſervice. *That the Croſſe in Baptiſme, Interrogatories miniſtred to Infants, Cōfirmation, as ſuperfluous may bee taken away. Baptiſme not to bee miniſtred by VVomen, and ſo explaned. The Cap and Surplice not vrged. That examination may goe before the Communion. That it be miniſtred with a Sermon. That diverſe termes of* Prieſts, *and* Abſolution, *and ſome other vſed, with the* ring in mariage, *& other ſuch like in the booke, may be corrected. The long ſomnes of ſervice abridged. Church ſongs and Muſicke moderated to better edification. That the Lords day be not prophaned. The reſt vpon Holy-*

*daies,*

*daies not so strictly vrged. That there may bee an vniformity of doctrine prescribed. No popish opinion to bee any more taught or defended. No Ministers Charged to teach their people to bow at the name of Iesus. That the Canonicall Scriptures onely be read in the Church.*

2 Concerning Church Ministers. *That none hereafter be admitted into the Ministery, but able and sufficient men, and those, to preach diligently; and especially vpon the Lords day. That such as bee already entred and cannot preach, may either be removed, and some charitable course taken with them for their reliefe: or else to be forced according to the valew of their livings, to maintaine preachers. That Non-residencie be not permitted. That King* Edwards *Statute for the lawfulnes of Ministers mariage, be revived. That Ministers be not vrged to subscribe, but, according to the Law, to the Articles of Religion, and the Kings Supremacy onely.*

3 For Church livings and maintenance. *That Bishops leave their Cõmendams: some holding Prebends, some Parsonages, some Vicarages with their Bishoprickes. That double beneficed men, be not suffered to hold, some two, some three benefices with cure: and some two, three, or foure dignities besides. That Impropriatiõs annexed to Bishoprickes and Colledges, be demised only to the Preachers Incumbẽts, for the old Rent. That the Impropriations of Laymens fee, may be charged with a sixt, or seaventh part of the worth, to the maintenance of the preaching Minister.*

4 For Church Discipline. *That the Discipline, and Excommunicatiõ may be administred according to Christs owne institution. Or at the least, that enormities may bee redressed. As namelie, That Excommunication come not forth vnder the name of Lay persons, Chauncellours, Officials*

*cials &c. That men be not excommunicated for trifles and twelue-penny matters. That none be excõmunicated without consent of his Pastor. That the officers be not suffered to extort vnreasonable fees. That none having iurisdiction or Register places, put out the same to farme. That diuerse Popish Canons, (as for restraint of marriage at certeine times) be reversed. That the Long-somnes of suites in Ecclesiasticall courts, (which hang sometime two, three, foure, five, sixe or seaven yeares) may be restrained. That the Oth ex officio, wherby men are forced to accuse themselues bee more sparingly vsed. That Licenses for mariage without Banes asked, be more cautionsly granted.*

*These with such other Abuses yet remaining & practised in the Church of* England, *we are able to shew, not to be agreeable to the Scriptures, if it shall please your Highnes farther to heare vs, or more at large by writing to be enformed, or by cõference among the learned to be resolved. And yet we doubt not, but that vvithout anie farther processe, your Maiesty (of whose Christian iudgement we have receiued so good a tast alreadie) is able of your selfe, to iudge of the equity of this cause. God we trust hath appointed your Highnes our Physition, to heale these diseases. And we say with* Mordecai *to* Hester, *who knoweth whether you are come to the kingdome for such a time? Thus your Maiesty shall do that, which we are perswaded shall be acceptable to God, honorable to your Maestie in all succeeding ages, profitable to his Church which shall be thereby encreased, comfortable to your Ministers, which shall be no more suspended, silenced, disgraced, imprisoned for mens Traditiõs & preiudiciall to none, but to those that seeke their owne quiet, credit, and profit in the world. Thus vvith all dutifull submission, referring our selves to your Maesties plea-*

*sure,*

*ſure, for your gracious anſwere, as God ſhall direct you: wee moſt humbly recommend your Highnes to the divine Maieſty; whome wee beſeech for Chriſt his ſake to diſpoſe your royall heart to doe heerein, what ſhal be to his glory, the good of his Church, and your endles comfort.*

Your Maieſties moſt humble Subiects,

*The Miniſters of the Goſpell, that deſire not a diſorderly innovation, but a due and godlie Reformation.*

# THE ANSWERE OF THE VICE-CHAVNCELOVR, THE DOCtors, both the Proctors, & other the Heads of Houſes in the Vniverſity of Oxford,

## To the Petition of the Miniſters of the Church of England deſiring Reformation.

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*In their Petition, there are three principall partes.*

1 A Preface.

2 A Complaint conſiſting of fowre ſpeciall pointes; In everie of them they deſire that certaine Ceremonies and Abuſes, may bee ſome of them removed, ſome amended, ſome qualified.

3 A Concluſion.

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FOR ANSWERE WHEREVNTO:

WEE most humbly beseech his most excellent Maiestie, that it may be considered, how inconvenient and vnsufferable it is in Christian policie, to permit a long and wel setled state of government, to be so much as questioned, much more to bee altered, for a fewe of his Subiects: especially considering the matter, pretended to bee the cause of these mens griefe, and of their desired Reformation, vniustly so called. For it is either the *Ceremonies* of the Church, or *Abuses* in the Church, as they alleadge. Wherein wee humbly recommende to his Princely remembrance.

[a] Ipsa mutatio consuetudinis etiam quæ adiuvat vtilitate, novitate perturbat. August. ad Ianuar. Ep. 118 Cap. 5.

First concerning Ceremonies, that they are either superstitious, & thē no waies to be admitted. Of which sort it should seeme by the Petitioners, (and, we are ready to proue) that the Ceremonies of our Church are not. Because these men cōfesse, that in respect of the times they did subscribe vnto them: or if they were such, with what conscience did they subscribe, in respect of the times?

Or els, things in themselves indifferent. And then the supreme Christian Magistrate, hath lawfull [b] authoritie to forbid, and we must forbeare: to commande, and wee must obey; not onely for feare, but for conscience sake. Of which kinde if these Ceremonies be (as wee will iustifie, and they cannot deny) where is then their prerented obedience? Where is their applause of his Maiesties peaceable government? VVhy doe they trouble both Church & Commō-wealth, in respect of matters which in duty and conscience they may wel, and ought willingly, to submit themselues vnto?

[b] Melan. in 13. ad Rom. Peccatū mortale est violare edicta Magistrat. &c. Heming in Syntag. ca. de Adiaph. qui violat Ecclesiasticam policiā peccat multis modis &c. Bez Epist. 24. ad artic. 7.

Se-

Secondly concerning Abuses, be it considered: first of what qualitie they are; secondly of what degree.

1 Touching the nature or quality of them, whether they are in the very Constitutions of our Church, or rather in the Execution of the said Constitutions. If not in the Constitutions themselues, (as when we descende to the particulars it wil appeare:) there is no cause why the government should be changed; or these men suffered, thus to calumniate the State, wherein there is nothing *Positiue*, that is worthy of blame. If in the Execution; (which as we will not absolutely deny, so these men cannot easily proue,) that may be remedied by amending or removing of some certaine offendors, without alteration of the State.

2 Touching the degree or grievousnes of these abuses, (whether in the Constitution, as they suppose, & we deny; or in the Execution, vvhich simply and in every particular, [c] no Church in Christendome is able to iustifie, and yet none, so much as this of ours:) we vndertake to proue against the Thousand, that make vnknowne vnder that generalitie, that they are not such, nor so heynous, as deserue this their bitter reprehension: much lesse such an alteration, in the Church and Commonwealth, as would ensue; if these Petitioners might haue their desire.

[c] Calv. adv. Anab. art. 2. Vtrique (sc. Cathari & Donatistæ) in eodē errore fuerūt, Quo isti somniatores; Ecclesiā quærētes in qua nihil posset desiderari, &c.

2. *In Particular.*

## Concerning the Preface.

*VVe doe but note.*

1 WHAT reckoning (in truth) the men doe make of *iust titles vnto kingdomes*, vvho fa-

vour

your them [d] to much that were wont to subiect all kings titles vnto popular election and approbation.

2 What comfort (in deede) the Petitioners take in the *peace of his Maiesties government*; who in the verie entrance thereof, by seeking this and the like dangerous alterations, doe disquiet and disturbe the same. Were other men as litle inured to peace and subiection, it might occasion some inconvenience.

3 Howsoever in wordes they decline the imputation *of factious men affecting popular parity in the Church, and, of Schismatikes ayming at the dissolution of the State Ecclesiasticall*: yet it is to well knowen in this kingdome, and by experience it hath bin felte in that of [e] Scotland, what manner of men they be: as also, what haue bin the lamentable effectes of their reformation there, & would haue bin likewise heere, had not the prudent fore-sight, and constant resolution of our late gracious Soveraigne, continually repressed their attemptes.

4 These men might haue performed better, *Their obedience to God, their service to his Maiestie, their love to his Church*: (as in the particulars will appeare) if they had forborne to trouble his Maiesty, the Church of God, and this Common-wealth, with these their causelesse griefes and discontentments. They have thereby made such a breach as will not easily (without much wisedome & patience) be cured. For what are these men, that they should assume so much? or what are the whole Cleargy of England besides, that they should bee so abased and contemned?

5 That which they alleage out of his Highnes *βασιλικὸν δῶρον*, is a childish fallacie; absurdly taking that for granted, which is the maine question. They must proue

[d] De Iur. reg apud Scot. De Iur Magist in subd. Vind cont tyr. Hotto. Fr ācog.

[e] *Βασιλικὸν δῶρον*. pag. 39, 40, 41, &c.

(and not assume,) that these are the *peccant humours of this Church*, which in trueth is the [f] least *peccant* of any in the world, and would be much lesse *peccant*, if it were cleane purged, of these vnquiet and malecontented humours.

[f] Iucl. Apo. 170. Accessimus quantũ maximè potuimus ad Ecclesiã Apost. &c. Et 46. Ea omnia quę aut superstitiosa, &c. Aut cum sacris literis pugnãtia, aut etiam sobrijs hominibus indigna &c. prorsus sine vlla exceptione repudiavimus.

6 That *diverse of them have formerly subscribed to the booke*, (as skornfully they tearme it,) doth manifestly evince, that either our *Leiturgy* is iustifiable, themselues being Iudges; or els that they did liberally dispence with their owne consciences, which is not the parte of honest men. To do that *in respect of the times*, which in it selfe is not lawful, proveth litle lesse then hypocrisie: to alleadge vnknowne *Protestations*, *Expositions*, *and Conditions* in their subscription, doth argue no sincerity; and vpon due examination, will fall out to bee nothing, but meere falsitie.

7 As for their *labours in the Ministery*, be they such as they are. This Church of England had beene happy if it had not beene troubled, with their factious Sermons and [g] scurrile Pamphlets: which have given the Adversarie, much matter of advantage, distracted the mindes of many weake ones, and quite turned some other from the loue of the Truth.

[g] Mart. Mar. P. Miles monop. Hay any work & the rest of that spirit.

8 The number of *more then a Thousand*, is but a vizard, which we humbly intreat, may be pulled from their faces, that we may see & know the men, that thus *groane* vnder the yoke of a Christian & commendable governement; which (maliciously and iniuriously) they woulde haue reputed, *a most heavy burden of humane Rites & Ceremonies*. The vanity of which their complaint, comes now more particularly to be discussed.

Con-

Concerning the matters of their Complaint:

1. *Of the Church service.*

1 IN the Church service, we are ready to maintaine, (but they must obiect first and proue the contrary.) That the [a] *Croſſe in Baptiſme*, [b] *Interrogatories miniſtred to Infants*, and [c] *Confirmation*, are most ancient, iuſtifiable, and conuenient Ceremonies, and therefore to be continued.

[a] Tert. de Cor. mil. cap. 3.
[b] Aug. Ep. 23. Hieron. cont. Luc.

2 That the Church of England, nor the booke of Common praier doth not preſcribe, that *Baptiſme ſhould be adminiſtred by women*, Though wee deny it not to bee [d] Baptiſme, if perchance *de facto*, it bee by them adminiſtred. *Fieri non debuit, factum valuit.*

[d] Chyttr. de Bap. & in Lev. Sneph. de cap. Zuingl. de cap. Hierbr. in Comp. Theol.

3 That the *Cap and Surplice be not vrged*, it is an abſurde ſpeech and implies confuſion. For ſo every man ſhould be ſuffered in that behalfe to doe what him liketh. Againe, do not their owne words import, that they may well be vſed? but they muſt not be *vrged*. Why? what is there in a Cap or in a Surplice, that ſhould [e] offende any man of iudgement?

[e] Buc. de veſt. pag. 707. Pet. Mart. Ep. ad Hop. Aug. Ep. 154. Calv. in Ex. 28

4 That *Examination* where neede is, ſhould *goe before the Communiõ*, who diſliketh? Or that it *be miniſtred with a ſermon*? But that it ſhould not be miniſtred without a ſermon, is abſurde; and hath bred in many a vaine and falſe opinion, as if, not the word of Chriſtes Inſtitution, but rather the word of a Miniſters expoſition, were a [f] neceſſary and an eſſentiall parte of the Communion. Beſides he that readeth our Communion booke, ſhall ſee that therein the whole manner, end, and vſe of that holy Inſtitution, is ſo excellently deſcribed, as may be inſteed of many ſermons. Alſo that none ſhould be admitted to

[f] T. C. l. 1. pag. 158.

that blessed Sacrament, (of what age, state, or condition so ever) except they were first examined after the Consistorian fashion, were insolent, iniurious, and in many respects most inconvenient.

5 The termes of [1] *Priests* and *Absolution: the* [*] *Ring in Marriage and such other*, which they haue heretofore traduced in their vnlearned discourses; are by diuerse of our learned Diuines, and shalbe iustified. As contrarywise by the Petitioners they will never be euicted worthy to be abolished.

[1] Isai. 66. 21. Where the Geneva note doth shewe, that the Ministers of the new testamẽt are to be tearmed Priests.

[*] Bucer in Cap. cap. 20.

6 Their desire *to haue the long Sommes of Seruice abridged*, doth well befit their great Deuotion. Who notwithstanding are wont to spende an houre sometimes or little lesse, in extemporarie, in consequent, and senselesse praiers conceiued rashly by themselues. From hence, their dislike of set & stinted formes of praier, it doth proceede, that some of them omit, some refuse to repeate, some condemne the vse of the Lords praier; from hence hath *Barrow* and *Greenewood* taken their beginning, and fetched the premisses of their pestilent and blasphemous Conclusions.

[m] Iust. Mart in quæst ad Orth q. 107. Aug Conf. li. 10 cap. 33.

7 *Church* [m] *songes and Musicke*, are much beholden to these men now: in as much as they can be content to digest them, so they *bee moderated to better edification in*. The time was when wee haue heard them speake in this point, after another sort. *Meretricious Church-Musicke*, *Tossing of tennis balls*, and such like; were there phrases of Gods deuine seruice. But thanked bee God, that his Maiesties deuout affection in this kind, hath forced from them this moderation.

8 *That the Lords day be not prophaned*, hee is verie prophane that desireth not from his hart. But what man-

ner

ner of law givers are they, that lay downe their constitutions in such Negatiues, in such Comparatiues? For who can devine what they would haue, when they desire *that the Rest vpon* [n] *Holy daies be not so strictly vrged?* Would they haue men vpon such daies goe to plough and carte, as some of their humor haue caused their servants to do, on the very feast of Christs Nativity? Or do they meane, that we should take to our selues such libertie therein, as certaine Persons lately haue done; who being commanded by lawful auctoritie to celebrate the fifth of August, with ioy and thanksgiving for his Maiesties most strange and wonderfull deliverance, vpon the said day now three yeares past; did notwithstanding spende the same (as wee are credibly informed) in fasting and mourning and such like workes of their obedience? Nay these and the like experiments do cause vs, humbly & instantly to desire, that both Sundaies and Holydaies may bee religiously observed; and the intollerable prophanation of them, which is the rather brought in, by these mens preachings and examples may be very severely punished.

[n] Pet Martyr. Epist. ad Hopperum.

9 *That there may be an Vniformitie of Doctrine prescribed: That no Popish opinions may be anymore taught or defended?* What imputations are these? howe preiudiciall? How iniurious? Not only vnto the Church gouernement, but vnto the Christian faith established in this Realme? What advantage do these men in these shameless suggestions reach vnto the Papists? As if there were no [o] vniformity, no cõsent of doctrin amõg vs? (to ye except thẽ.) As if there were some Popish opinions taught and defended in our Leiturgy? (as they deeme who are ready to make every thing [p] Popery which they doe not fancie) These are the weapons with which *Bellarmine* &

[o] We refer to the Articles of Religion agreed vpon & established in Convocation. Anno 1562.

[p] Zanch conf. cap 24 de Eccl Milit. Aph 19.

that Broode, are wont to wounde, or rather falsely to reproach our faith and profession. Good had it beene that these men had never beene able to vvrite, rather then to write thus, to the scandall of Gods Church, & his sacred truth.

10 *Reverence done at the name of Iesus*, is no superstition, but an outward signe, of our inward subiection to his devine Maiestie, and an apparant token of our devotion. Why doe they not likewise finde fault with kneeling, sighing, weeping, lifting vp of eies, knocking of breastes, holding vp of hands vnto heaven? All which good men may vse in Gods service with great piety, though Hypocrites doe otherwise.

11 They are grosly ignorant if they knowe it not, or wilfully malicious and turbulent, if knowing it to be lawfull, they yet oppugne *the reading of the Apocryphall scriptures or writings in the Church*. *Non ad confirmationem fidei, sed ad reformationem or institutionem morum*, as the Auncient [q] fathers speake and approue. As also the Articles of Convocation, & the Prefaces before the Apocriphal bookes in the English Bibles, doe directly shew: adding that they giue light, to the devine story.

[q] Hiero. præf. in Pro. Cypr. in Simb. Pellic. præf. in Apost.

## 2. *Concerning Church-Ministers.*

1 WEE hartely desire *that able and sufficient men bee admitted into the Ministery. That they preach diligently, and that on the Sunday especially.* But who shall iudge of their sufficiencie? Or doeth not the sufficiency of Ministers *Suscipere magis & minus*? Were the Ministers of the Primitiue Church, al of them able to preach? Did not some of them preach the Gospel,

pell, and other some reade the Scriptures, & administer the Sacraments? Or hath not the vrging of that strange doctrine, viz. *That he is no Minister that cannot preach*, first forced men to take vppon them to expound Gods word, that thereby have brought the word of God, and the sacred exercise of preaching into lamentable contempt, through their absurde, senceless, and irreligious glosses, and paraphrases, and discourses: whiles they haue chosen rather so to doe, then to be accounted, *Idoll sheapherds*, *Dumbe dogges*, *No Ministers*, and such like? Secondly hath it not made the *Brownists* confidently to reproach vs, that our [f] Church is no Church, our Sacraments no Sacraments, our Prince and people Infidels, as not being baptised at all, our Christian Congregations prophane multitudes, &c. only because some in the Ministery could not or did not preach? But in this poinre it would be considered especially, first that it is not possible to haue al Ministers men of worth, til al, Church-livings be very sufficient to maintaine men of worth. Secondly that the way to invite men of best partes to take vppon them the Ministery, is not to expose and subiect that calling, to want and beggary, which in the third part of this their complaint, these men doe principally intend. And lastly that howsoever these men doe please themselues in their extemporary gift; yet many of them, though in their very audacious, doe notwithstanding deserve for their grosse ignorance, to bee blotted out of the number of preachers, truely so called.

2. Howe charitable these men are, that would haue men [t] *removed out of the Ministery*, because they cannot preach; (whereas some of them were intreated to take that function vpon them, whē men more able could not be

[f] Barrowes bookes &c. Perpetual government of the Church. pag. 339.

[t] Hart. conf. ex Helu Post. De Minist. ca. 18. Agnoscimus &c. Vnde ne hodie quidē reijcimus simplicitatē quorūdā probā &c.

be gotten; and others in their yonger yeares, haue beene of more sufficiency, then now their age, sickne⁊ or other infirmitie, wil permit them to be: ) And how iudicious, that would haue them *to maine taine preachers*, who (for the most parte) haue not wherewith for to maine taine themselues, wee leaue to the consideration of the wise. How much better hath our Church deuised, to supply the defects of some mē, in some places, of meane valew, by other meanes? As namely by the frequent reading of the Scriptures: A matter more [a] availeable vnto faith & godlines, then the Petitioners doe imagine; and woulde be much more, if it were not brought into contempt, by their suggestions. 2 By a most religious and excellent [b] forme of Common praier. 3 By Sermons & Homilies printed and appointed to be read, both for the confirmation of the faith, and for reformation of manners. All which in a Church not new to be planted, but now setled and well grounded in the profession of the truth; are ordinary effectual meanes, to cōtinue & encrease them, in the true faith and feare of God. Hereunto may be added the manifold prouisions in our Church, for sermons quarterly, or more often, in those Cures, where the Incumbents cannot preach.

[a] Zanc. Conf. obſ. in cap. 15. Aph. 10, 11.

[b] B. Ridley to M^r. Grindall then beyonde the seas. Alas that brother Knox, could not bear with our booke of cōmō prayer, &c. The reasons hee maketh against the Letany, &c. I do marvell howe hee can or dare a vouch thē, &c.

3 *That Non residency be not permitted.* It is a matter of wise & sound deliberation first, [c] what Non-residencie is; for many men in our Church, haue two parishes committed to their chardge, which both will not make one liuing. Againe, manie haue but one parish vnder them, which yet would require more then two, or tenne men to speake at once to all the Congregation. Secondly it is, and long hath beene permitted, by wise and godly Magistrates, that haue given way to it, by their positiue

[c] The bounds of Parishes are not de iure diuino.

prudent

prudēt lawes, as neceſſary, in ſome Caſes, in a few men, and them (generally and by intendment) of the beſt deſerts. Thirdly that it is abſolutely vnlawfull, & in no ſort to be ſuffered, neither hath beene proved, nor ever will, by all the *Puritanes* in the Land. Fourthly, in what congruity may he be counted an idle *Non-reſident*, that is alwaies preſent and taketh paines, in ſome part; and often in everie parte of his charge? Fifthlye, there are not more intollerable Non-reſidents in England, then ſome of thoſe, that are either included in the *Thouſand* afore mentioned, or that favour this their attempt: Eſpecially if they ſhall bee meaſured, by thoſe places of Scripture, which they are wont to alleage againſt *Non-reſidents*, after the Texts be well examined. Laſtlie, it is not poſſible, (as Church livings are now* allotted) that ſimply no *Non-reſidency* ſhould bee permitted, and yet withal, a learned Miniſtery mainetained, Princes and Peeres of the Land attended, Colledges and Cathedrall Churches continued, the Vniverſities preſent, and hope of ſucceſſion in them for hereafter, preſerved, propagated, and ſupported.

The anſwere to the 2. treatiſe of the Abſtract.

* To alter the precincts of pariſhes, is a matter of greater conſequence, thē the *Abſtractor* or many moe ſuch ſhallow heads can poſſibly cōceave.

4 *The Marriage of Miniſters* wee doe not diſlike, but maintaine the lawfulnes thereof againſt the Church of Rome: and humblie deſire (if there be need,) that the ſupreme Magiſtrate, will adde therevnto, by his royal authority and the law of the land, ſuch farther ſtrength and confirmation, as ſhall ſeeme fit to his high wiſedome.

5 We know of *no Subſcription that is vrged, which is not agreeable to law*, required by the orders of our Vniverſity, neceſſary in a Chriſtian Common-wealth, profitable for the Church of God, approveable by all iudicious learned men, and diſliked of none, but a few folke,

that are overmuch addicted to their own opiniõs. Who notwithstanding where they beare the sway, it is worth the Consideration, how strictly they tie all them that wil liue among them, to the obseruation of their Church government. And in truth, (so the things in themselues bee not intollerable) better so, then that which is heere proposed. For the not vrging of a cõformity in Church discipline, is to set open the high way to all disorder and Confusion.

The lawes & statuts of gen. In the forme of Oth, which the Ministers receiue, Secta Beza in vita Cal pag 910.

### 3. *Concerning Church maintenance.*

1. THat *Bishops leave their Cõmẽdams.* In case some of the auncient reuenew might bee restored to their Bishoprickes, hee were vtterly vnworthie to be a Bishop, that would desire a *Commendam*. But, as now the most of them are impaired, to take away frõ all Bishops al manner of *Commendams*, is (in truth) to tie the Kings hands, that he shal not be able, though he would, (and where he will not, no *Commendam* can be giuen;) to make his most faithfull seruants, or other men of best desert in the Ministery, able to maineraine their places and callings, by his Maiesties fauour, and gracious dispensation; when otherwise their Bishoprickes are not sufficient so to doe. So as if it bee well wayed, they doe not so much intend in this particular to impoueriſh some fewe Bishops, as indeede vtterly to ouerthrow them, and generally to restraine the Kings prerogatiue.

2. Of the same nature is that which followeth. For no man except hee bee the Kings Chaplaine may holde *three benefices with Cure*; and those of his Highnes own gifte. So that here also they desire to limit the Kings fa-

vour. Againe it is not knowne, that there be fiue in al this land, that hold three such benefices. And then what good dealing is this in the Petitioners, to make the worlde beleeue, that it is a cõmon fault, which is scarse to be found in a few?

3 *Their disposing of Impropriations*, doeth notably bewray their lacke of [c] Cõscience; their litle loue to learning and religion; their temporizing and fitting their motions to the Laities good liking. For who seeth not that it would bee the certaine overthrow and vtter ruine of *Bishoprickes, Colledges, and Cathedrall Churches*; if their *Impropriations should bee demised to the Vicars or Curates the Incumbents at the old rent*, without fine, without improuement? Againe who be they, and how many, that by this meanes would be provided for? A few, and those the meaneſt of the Cleargy. But the inconveniences that would hereof ensue, are very many, & intollerable. Therfore we reserue that discourse, to a fit opportunity. On the other side, who doth not know, that for a Lay-man to hold an Impropriation *(which is a Tith)* is originallie vnlawful, and cleane contrary to their first institution? Yet these men in all their puritie, zeale, & conscience, can cõtent themselues, and their preaching Incumbents, vvith the seventh parte onely of an Impropriation, in a Laymans fee.

[c] The Ecclesiastical discipl. pag. 114.

4 Are these al, or the best meanes, that a *Thousande mẽ, such as they would be reputed*, can propose to his Highnes for the bettering of the Church maintenance? If we might know that it would stand with his Maiesties good liking, and should not be imputed vnto vs as a breach of duetie; It were very possible, that the men whom they so much contemne, would bee able to propose some other

course for the bettring of the Church maintenance, without the alteration or iniurie of any other state.

## 4 Concerning Church Discipline.

1 VNder the name of their *Discipline*, we haue bin heretofore taught by these men to vnderstand, *The kingdome of Christ vpon earth*: *A thing of no lesse importance then the* [d] *Gospell of Christ Iesus*; *An essentiall part of the Gospell*: *A matter of faith to be receiued vpon paine of damnation*; *An essentiall marke of the true Church*: *without the which our Church was no Church, our faith no faith, our Gospell no Gospell, &c.* And it is now come to be so indifferent, as that it may bee administred accordingly; *Or els at the least, that these enormities may be redressed*? Will it now suffer such an *Or else, at the least*?

d Eccles. Discip. pag. 13. T C Epist. to the Church of England.

Were we perswaded, that their *Discipline*, their *Presbytery*, the life and being of their *Discipline*, were indeed of Christes institution; were we perswaded it were *a part of Gods word, an essentiall part of his word*; could wee be contented to be without it? Could we content our selues to liue any where, but vnder it? Would we not redeeme it with much perill and paine? With certaine losse? And that willingly?

But the experience that his most excellent Maiestie hath had, of the manifolde mischiefes and miseries, that attend their pretended Discipline, doth make them not dare to speake plainly for it. They therefore faulter in seeking to obtaine that, which yet in hart they do affect, and specially desire.

But to these *Enormities*; these *heinous Enormities*. Is it

it not well, that nowe at length, theſe quick-ſighted men, can eſpie no fowler *enormities* in our Church gouernement?

## *Enormities.*

1 *THAT Excõmunication come not forth vnder the name of Lay perſons.* Firſt, it may truely be ſaid, that though it did come forth vnder the name of a Chauncelour, or a Comiſſarie; yet came it not forth vnder the name of Lay-perſons. For a Chauncelour or a Comiſſary, is not a Lay-man in this caſe: The ordinary and he are but *Vnus index.* Or rather, whatſoeuer the Chauncelour doth in this behalfe, hee doth it in the auctority of the Ordinary, according to the power that is committed vnto him. A thing not vnuſual in the Ciuill ſtate: wherein the Lord-Chauncelour doth diſpoſe of many thinges, which are Originally in the Crowne; and againe, writeth *Teſte meipſo* vnto manie particulars, that never paſſe by bill aſſigned.

Secondly, no Lay-Chauncelour or Comiſſary whatſoeuer doth at any time excõmunicate any man; or ſendeth out in his *owne name* any excõmunication. But this is the practiſe of the Church of England. In the cẽſuring of notorious & more grieuous crimes, the Arch-biſhop, the Biſhop, the Deane, the Arch-deacon, or a Prebendary that is a Prieſt, pronounceth the ſentence of Excõmunication in his owne perſon: And in matters of leſſe offence, as contumacy in not appearing and the like, the *Vicar generall, Officiall, or Comiſſary*; that is not in holie orders, houldeth this courſe. Firſt vpon knowledge and examinatiõ of the cauſe, he adiudgeth the party worthy

[a] Conſt. Eccle. 1597. cap. de Exceſſ. circa Excom. refor.

to be excommunicate; then the Minister (associated vnto him by expresse authority from the Ordinarie) doeth pronounce the sentence of excommunication against him; Lastly the Chancelour sendeth to the *Pastor* of the parish, where that party dwelleth, requiring him publikly to declare the saide party to bee a person excommunicated by the sentence of the Minister his associate. And all this, according to the forme of the Articles set forth by her Maiesties auctoritie Ann. 1597.

Thirdly, are not these excellēt *Enormity makers*, that can finde such an *Enormitie* in the *Name of a Lay-man*, (in whose name notwithstanding the excommunication never cōmeth forth,) when yet if it did come forth in his name, the nature of the thing it selfe is such, as iustly cannot be reproved? They are not ignorant, that excommunication doth proceed as is afore-said; if not in the name, yet in the Autoritie and Iurisdiction of the Bishoppe, or some other chiefe Clergy-man, to whom the power of the Keies doth belong, and vnto vvhom the Church of England hath assigned the execution of that part of our Discipline. Who if they vse the advise and Ministerie of a wise and religious Civilian, in decreeing who is to bee excommunicate; (Whervpon those [5] ontward penalties do ensue, which attend the auctority, and follow the sentence of excommunication in this Church & Common wealth:) how doth that in any wise violate Christs Institution as touching excommunication?

[5] Perpetuall govern. of the Chu. pag. 320.

Lastly, if the Discipline they long for, were once on foote among vs, wee should then heare tell of certaine *Lay parsons* that ought to haue a principall hand in their Excommunications. Thus as they are weake in Iudgemēt for matter of Learning in this point, not being able

to

to resolue of any thing in certaine; so are they as partiall in prescribing their plottes for matter of practise; whiles they reproue that in others, which in themselues they do allow. Except peradventure they will tell vs, (and wee must needs beleeue them) that their *Lay-Elders* become Clergy mē *ipso facto*; because they are of their Cōsistory; and haue voices (according to their learning) in these Ecclesiasticall censures.

2 *That none bee excommunicated for* [g] *trifles and twelue pennie matters.* They are not. Contempte is then the greater, when the matter wherein they shewe their contempt, is of lesser valew: As contrariwise, obedience is then more commendable, when it is seene in a matter of greater difficulty. But these men are so accustomed to disobedience, that they account it but a trifle; And therfore calumniate vs and our discipline, as if with vs men were excommunicated for trifles, when (in truth) they are censured for their contempt.

[g] The order of Excom. &c in the Chur. of Scot. Print. Iune 1571. Cap. 4. Thus any small offence, may iustly deserve Excommunication, by reason of the cōtempt & disobedience of the offendor.

3 *That none be excommunicated without consent of his Pastor. Without consent*, is a captious tearme. For in our vnderstanding, the Minister of the parish doth give his consent, when he publisheth the excommunication; as also when hee doth certifie what hee hath done in denouncing of the same. And this manner of consent, wee take to be sufficient, and as much as is requisite in a priuate *Pastor* that hath no Iurisdiction.

But what is it that these men do meane? Would they (thinke you) that every Pastor should haue a Negatiue in the excommunicating of his parishioners? Vndoubtedly they would. Therby intending the vtter overthrow of the present Church government, and in steed thereof the setting vp of a *Presbitery* in every parish. Or rather, that

that which is worse (if worse may be) the enabling of every particular Pastour to excommunicate by himselfe [h] alone.

[h] Perpetuall governement of the Church pag. 321.

Except peradventure they wil say, that the particular *Pastor* ought to be ioyned in cõmission with the Chancelour. And then beholde what would ensue. On the Minister, a world of troubles: he must be sent for as oft as any of his parish is presented, he must attend the hearing and debating of the whole cause; he must bee present as oft as the Chauncelour sitteth, as long as the matter dependeth: to his great travaile and paines, his excessiue charge, and the causelesse neglecte of his calling. On the other side, if this Minister wil be wilful, and in fine dissent from the Chauncelour in opinion; then is al the labour lost; the Iudge hath spent his skill and care in vaine, and the Bishops Consistory must downe to the ground: either *Pastor* must prevaile, or nothing must be done; To the intollerable hinderance of Iustice, and excessiue detriment of the plaintife. These and the like, are the well advised Propositions, whereof there is store in their Discipline. By which it doth sufficiently appeare, that as yet it is not throughly refined.

4 *Extorting of vnreasonable fees*, who approveth? Who disliketh not? Who would not haue it redressed, in any that offend? Besides there are very [i] severe lawes already made in that behalfe.

[i] Constit. Eccl. 1597. cap. de Feedis quæ off. Eccles.

5 *Farming out of Iurisdictions and Registers places*, though we commende it not, nor greatly like of it; yet it is of it selfe a matter indifferent; neither good nor ill, but as it is vsed.

6 The restraint of *Marriage at certaine times* (falsely called a Popish Canon) vvas [k] auncientlie vsed in the

[k] Cõcil. Laodi. Can. 52.

Church

Church of God; & being rightly vnderstood, is now cõmendable in this of ours.

7 The *Long-somnes of Suits in Ecclesiastical Courts*, is a matter of fact, not of Constitution; nor is the fault of the Courte, nor of the Iudge necessarily (as these men would seeme to imply,) but sometime error in pleading, sometime the intricatenes of the cause, sometime the perverseneſſe of the Clyent, sometime the cunning of the Proctors, are the occasion that suites depend long. And when al is said, that they can say, this is none other fault, then is incident to the course of Iustice at the Common Law; and might befall their Consistory, or a better and more equal kinde of trial.

8 *The Otiex officio*, is vsed as it ought, by men of place, of wisedome, and experience; by men of religion, learning, and conscience. Vnto whom the authority to administer it as occasion is offered doeth iustly belong, not by special Commission only, but by the laws of this land, by the two Laws Canon and Civil; and by the warrant of sundry Examples of the word of God: as that worthy & learned Deane of the Arches (*the ornament & honor of his profession in his time*) in his iudicious [1] Apology of certain proceedings in Courts Ecclesiastical, doth proue at large.

[1] The Apolog. 2 part Cha. 9. and so forth to the end of the same.

9 *Licenses for Marriage without Banes*, are most *cautiously graunted*; and that vpon [m] severe punishmente to ensue, if so be the Constitution be violated. But what wil satisfie these men, who thus intimate vnto his Highneſſe, that there is rigor in the former point, and negligence in this, when as al moderation and carefulnes is vsed in them both?

[m] Const. Eccl. 1597 cap. de moder. Indulg.

And are not these *heynous enormities*?

*Their Conclusion.*

THe idle vaunt that the Petitioners make of *being able to shew that these and other such abuses* (as they call them) *remaining and practised in the Church of England, are not agreeable to the Scriptures*, doth appeare to be the more ridiculous; because they haue passed ouer in deepe silence many learned [a] Tracts published long since, wherein their vaine fancies, and illiterate obiections are refuted at large. If notwithstanding they wil yet venture to vvrite, it vvil bee answered; If they wil needes argue and dispute, there are ready that wil either satisfie them, or by argument silence them. And were it not in regard that we would not seeme as vndutiful in accepting, as they haue beene in the offering of this Challendge: it is the thing we would vrge, & instantly entreat, that these matters might be debated betweene vs in writing. But in the mean time, what motiõs are these for the Reformers to make vnto a most prudẽt Prince in his setled & peaceable government; who for many years, hath had trial in that his other kingdome, of their pretẽded reformation; & in this also hath seene the gracious effectes vnder her Maiesties late happy Raigne, of that Church discipline, which they would ruinate and ouerthrow.

[a] The perpet. gover. of Chri. Chur. A survey of the pret. holy dise. The answer to the Admonit. The Apol. of certaine proceed. in Cour. Eccle. A treatise of Eccles. Discip. De Presbyt. eiusq; nova. &c. De div. Minist. Evan. grad. &c The Remonstrance. Querimonia Ecclesiæ. The 5. bookes of the lawes of Eccles. polit.

*God hath appointed his Maiestye vnto this kingdome.* It is true; and wee magnifie the goodnesse of God for it, and congratulate his Highnes in the prosperous possession of it, from the ground of our heartes. But that God hath appointed him to this kingdome *for such a purpose as they conceite*; what spirit of divination is in them, that they should forespeake it? Nay rather, seeing almighty God hath ordained him as the great Physition (next and immediatelie vnder himselfe,) to take care of the body politique, both of this Church and Common-wealth; he

wil

will surely cure such diseases, as these men are sicke of. (For turbulent and discontented humors, whether in Papist, or in Puritane are like to breede very daungerous diseases in a civill State:) And not bee perswaded (as they fondly imagine) by such suggestions as these, to alter that state of the Church, which is acceptable to God, honourable to his Highnes, comfortable to many thousand Ministers, the Nurse of good learning, admirable to strangers, approved by our * Opposites, envied of our enemies, distastfull vnto none, but such as know neither how to rule, nor how to obey.

* The letters that Mr. Beza hath written to the ArchBp of C: that nowe is.

The very names of *Punishmentes* are vnpleasant indeede; but the thinges themselues are necessary sometimes, and their effects good and profitable for preservation of the whole; howsoever the induring of thē, may be grievous in the particular. And he that will indifferentlie cōsider the true causes of the correctiōs here mētioned; shall haue iust cause to approue the Iustice, *& commēd the mildnes, that hath bin vsed towards this sort of men.

* Conspiracy for pretended Reformation.

As for that clause of *Mens traditions*, it is too too odious; & would imply superstition or popery to be in some of them. But how vainely, and how iniuriously; hath in some sort bin heretofore declared.

That other of *beeing preiuditiall to note but those that seeke their owne &c.* is as iniurious to all the rest of the Ministers of this land. Be we the men that are so addicted to *our owne Quiet, Credite, and Commoditie in the world?* Where then be the fruits of our covetousnes, the effects of our ambition, the markes of our idlenes? We be the men, that in the testimony of a good Conscience, for the repelling of such a malicious contumely, & slaunderous reproach, may truly say: We put not out our mony to Vsury; we detest al filthy lucre; we cōtaine our selues with-

in our Vocations; we forsake not our holy callings; we omit not to labour in our severall chardges; we sustaine the places of great labour travaile and expense, wee neglect not in publike, in private, in word, in writing, at home & abroad, to put to silence, and stop the mouth of the common Adversary, which these men haue enlarged against vs, and our most holy faith.

To conclude, the thinge they seeke is *so preiudiciall*, both to the Civil state in general, and in particular, to so many of the very best of the Ministery; that if it shoulde take effect, (but God of his mercy, & the Kings most excellent Maiesty in his Christian wisedome, will not suffer it) it would breede a strange alteration in the One; and in the Other it would for the present, not only impoverish vs, and our Vniversities, but make both them and vs, and the whole Cleargie very base and contemtible in the eies of our own people, as also a By-word & a skorne to our neighbour Nations; And for succeeding ages, it would cut off all hope of a learned Ministery, and of that grounded learning, which as yet is, and heretofore hath beene, the glorie and honour of this kingdome.

For manifestation of this point, looke vpon the face of all the reformed Churches in the world; and whereseever the desire of these Petitioners doth take place, be it duly cõsidered; *First*, how wel their proceedings do suite with the state of a *Monarchy*; And *then*, how poverty on the one side, & lacke of learning on the other, doth creep vpon the whole Clergy in those Dominions.

As to the first: woulde it not beseeme the supereminent auctority and Regal person of a *King*, to be himselfe confined within the limites of some particular parish; & then to subiect his soveraigne power, to the pure Apostolical simplicity, of an over-swaying & al-commaunding

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Presbitery? Would it not doe him much good, in a time of neede, that his people should be rooted and grounded in this truth, viz. That his meeke and humble Clergie, have power *to bind their King in chaines, & their Prince in lincks of iro*? that is, (in their learning) to censure him, to enioine him penance, to excommunicate him? yea (in case they see cause) to proceede against him, as a tyrant?

We speake not heere of other points, as namely, that all appeales in causes Ecclesiasticall, (and what doe they not make Ecclesiasticall?) must finallie lye, not vnto the Prince, but vnto the Assembly Provinciall; That they allow the supreme Magistrate, not *potestatem iuris*, but only *facti*; while they make him, the maintainer of their proceedings, but no commander in them. These and the like, are but petty Abridgments of the Prærogatiue Royall, while yet the *King* [a] *submits his scepter vnto the scepter of Christ, and lickes the dust of the Churches feete.*

[a] T.C.l.1 pag. 180.

Neither may it be truly said, that these are onely Speculations. There are some of High place yet alive, and other some are dead, that haue felte the smarte heereof in their owne experience, and haue seene the worst of all this put in wofull execution.

As to the second. Do we not see it at this day verified among them, which hath beene so often truly saide, & as often vnadvisedly denied, that *Honos alit artes*; and contrariwise, where due reward of learning and liberal maintenance of the Ministery, is fraudulently impaired, or iniuriously taken away, [b] there Religion and learning come to decay? There Atheisme and Barbarisme & Confusiō must needes ensue? It is to apparent, that as the reuenewes of those Churches haue bin embeazeled by men of corrupt mindes, which laide in their hearts, as it is in the Psalme, *Let vs take to our selues the houses of God in*

[b] Eccleſiaſ. diſcipl. pag. 114.

Pſal. 83. 11.

*possession*: so the remainder of that grounded learning, which was bredde vp in former times, is nowe through succession of time, almost cleane morne out:

*Nec bona tam sequitur, quam bona prima fuit.*

Insomuch, that there is neither sufficient maintenãce in those parts for any store of excellẽt learned men, nor yet many men brought vp among thẽ in this last reforming age, worthy of that wonted honorable maintenance.

God knowes we speake not this with a detracting spirit, but with griefe of hart: to see the ruines of the Ministery in particular, & generally of al profound learning in other reformed Churches. As likewise to stirre vp this whole Nation, to a thankefull acknowledgement of that singular blessing in this behalfe, which God of his goodnesse hath longe, and yet doth continue, vnto vs of this Realme. And with all, to put to silence the malicious ingratitude of those evill men, which looking vpon vs and this Church, through the coloured glasse of their præiudicate opiniõs; can see nothing among vs, *but defects & deformities, and abuses, and Enormities*, and the like. And therefore in their high discretion, would haue vs reduced & made conformable, to the calamities of other places.

Wheras (in truth, if we shal bring backe the eies of our minds frõ forraine parts, & indifferently (without either detractiõ or flattery) take notice of the presẽt state of this Church & Cõmõ-wealth; we shal easily discerne, that it were an incomparable happines for them, if all that professe the truth as it is in Christ Iesus, were in our cõditiõ.

We shal see, how that our Church governmẽt, is duly subordinat vnto the supreme civil state, & withal doth mightily support the same. That our Reverend Prelates (mẽ of singular worth, not to be matched in any one kigdome) though preferred vnto highes roomes; do yet cõ-

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taine thēſelues within ſuch boūds, as preſerue that eſtate, from creeping to any Papal corruptions. That our inferiour Clergy, by their godly & painful labours in their Vocation, haue bin, & are the moſt effectuall meanes, to ſettle the tranquillity of this land; by inducing mens mindes vnto piety towards God, Loyalty to their King, & Civill honeſty amōg thēſelues. That our people generally, (excepting ſome few Malecōtents of al ſorts, whō wee leaue to the mercy of the Magiſtrate) are invred vnto peace, accuſtomed to ſubiectiō, deteſt diſloyalty, & with al alacritie yeeld their obedience vnto their Soveraigne.

That the Colledges; the Cathedral Churches, the Biſhops, & other Miniſters of this Land, haue yet remaining vnto thē, (yet, after the many & great ſpoiles of this Church; which notwithſtanding, never proſpered vvith thē that got thē; but were as ruſt to the reſt of their ſilver & their gold, or as a Cāker, that fretted out themſelues, their poſterity, or their poſſeſſiōs;) that yet there is remaining vnto thē, more competent, & ſufficient maintenāce; more cōfortable & honorable encouragemēts: thē there are, vnto all other the reformed churches in Chriſtēdōe. Saravia de ſacrilegijs, ca 9.

That anſwerable thervnto, (to ſtop that mouth of Iniquity, which is wont to traduce vs, for *adumb, vnlearned, Idoll Miniſtery*) there are at this day, more learned men in this Land, in this one Kingdome; then are to be found among al the Miniſters of the Religion, in *France, Flaunders, Germany, Poleland, Denmarke, Geneva, Scotland*; or (to ſpeake in a word) in all Europe beſides.

Which yet, may not iuſtly be imputed vnto vs for vanity. The Apoſtle that knew how to be abaſed, & to make himſelfe of no reputation; yet whē the impeaching of his perſonall giftes, was abuſed to the diſgrace of his calling: did without either arrogācy or folly, giue his Detractors 1. Cor. 9. 2. Cor. 12.

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plainly & roundly to vnderstand, that he was not inferior to the chiefe Apostles; nay that he labored more thē they al; & so by his own iust defence & cōmendation, did free himselfe, his worth, & his Vocation, from their base and odious imputations. In a like case (we doubt not) a truth may be averred of our selues, even by our selues, without any ostentation at all; when it is so iniuriously impeached and troden vnder foote, to the high dishonor of God, the disgrace of his Gospel, and to the slander of this most Christian Common-wealth. Yea the rich mercies, that god hath continued vnto vs, now these fiue & forty years, ought to replenish our harts with ioy; so that our lippes should breake forth with thankfulnes and sing, *Non fecit taliter omni nationi*; neither haue the Regions round about vs, beene made partakers of the like blessings.

Psal. 47. 20.

Now the Father of Mercies, and God of al Consolation, enlarge the wise and Inderstanding hart, of our thrice noble King, noble in birth, noble in wisedome, noble in al manner of good learning; assist him ever with his holy spirit, the spirit of Counsaile, of sanctificatiō, & of truth: make him admirable in the swaying of this Scepter as was *Salomon* in al the world, as long as hee walked in the first waies of his father *Dauid*: That so hee maye longe weare this mortal Crowne, in al abundaunce of Piety, Peace, & Prosperity; Thereafter obtaine that immortal Crowne, that Christ hath purchased for them, *which by continuance in well doing, seeke glory and honour and immortality.*

FINIS.